



THE
MUSEUM:
OR, THE
Literary and Historical
REGISTER.

NUMB. XXII. *Saturday January 17.*

To the Keeper of the MUSEUM.

SIR,



Make one of a Society of old Friends, who meet frequently, and delight much in each other's Company; nor without Reason: for their Conversation is generally entertaining, and often improving. Every Member of it is free to speak his Opinion; nor do we love one another a Jot the less, for happening to think every now and then very differently. Sometimes little Pieces of Poetry, not inelegant, are produced amongst us, and contribute, by their Novelty, to our Amusement. When we met last, the Discourse by a meer Accident turned upon *Women*; and as this Subject was handled very comically, and in a manner quite new, the communicating the Particulars of it to you, as I shall conceal the real Names of my Friends, will be no Breach of

VOL. II.

S f

Trust.

Trust, and may, perhaps, divert many of your Readers. But that they may enter the better into the Humour of it, it will be necessary I should give you a previous Description of the chief Persons who were concerned in it.

Rusticus, one of the Number, is rough, and unpolished, neglectful of his Dress to a Fault; 'tis odds when he goes out but one of his Shoes is not buckled, or one of his Stockings is ungartered: and so absent he is, that, if his Servant did not prevent him, he would often step into his Chariot in his Night-cap. He takes little or no Pains to please, but thro' his Slovenliness, and the Bluntness of his Expression, he often displeases, where he does not mean to give Offence neither. The Rust he contracted at the University has eaten so deep into his Behaviour and Carriage, that it is to be feared he will wear it now for Life. You may as well attempt to wash the Blackmoor white, as to scour and brighten him up; not seeing or not allowing his Defects, he will never mend them. Amongst Men, though he is somewhat Pedantick, and perpetually quoting Scraps of old Latin, he is no unpleasant Companion. For his very Surlinefs and Spleen, with which he is troubled, is diverting. However singular his Opinions are, he seldom delivers them without giving them a Zest of Wit and Humor; and the Oddity of them is often the Whet-stone of the Wit of others. But his strongest Characteristick is an utter Aversion to all *Womankind*: If this String happens to be touched in his Presence, the Violence of his Antipathy carries him beyond all Bounds; on this Topick he is always absurd, and often scarce decent. There is not a Passage in the *Greek* or *Roman* Writers to the Prejudice of the Female Sex, that he has not gotten by Heart; and he is not a little indebted to some of our modern Plays (which he therefore highly admires) for Invectives of that kind. He is not satisfied with declaring his Contempt for them, as *insignificant*: he is for shunning them as a *Danger* and a *Mischief*; and will dispute for two Hours together, that there never was a scandalous or a wicked Thing done, but some Woman had an Hand in it.

Philogynes is in every respect the Reverse of this Character; though few have more Wit or Learning, he seems not to know it himself, or at least never prefers himself on that Account to the rest of his Company. When he advances any Opinion, it is with a modest Diffidence, and a polite Deference to his Hearers; and if he ventures to disagree in Sentiment; and, which happens but seldom, to contradict, he expresses himself in Terms so complaisant, and in a Tone of Voice

Voice so gentle, that the Nicest cannot be offended at it. He is neither positive in asserting, nor obstinate in maintaining, but seems equally desirous to be convinced and to convince. His chief Aim is to come at the Truth; and though he generally has the greatest Share in discovering it, he very readily gives to others the Merit of it. His Conversation is for the most part chearful, and even lively; and his Wit so castigated and inoffensive, that he was never known to throw out a personal or ill-natur'd Reflection. Endowed with these Qualifications, it is no Wonder he is caref'd and well-spoken of by all his Acquaintance. They are sure of his good Word, and his good Offices besides when he can serve them. But *Philogynes* is not content with this Merit only; he is a professed Admirer of the Fair Sex; his constant Attendance upon them has sufficiently proved his Affection for them: so that he is favourably received by most, and by many is stiled their Champion or Knight-Errant. By long Practice he has acquired the happy Knack of suiting his Observations and Expressions to the particular Turn of every Female he converses with; he never is guilty of talking to them, like the Country Booby, of his Dogs and his Horses; nor, like the jobbing Scrivener, of the Rise and Fall of the Stocks; he is too experienc'd to commit such Blunders, and his Memory is furnished with Knowledge more recommending. For he has learned the Names of all the Mantua and Hoop-makers, Milliners and Friseurs within the Bills of Mortality; and is ready, when Good-Breeding makes it necessary, to join with his fair Companions in the Praises of an *Italian Squeaker*, a fashionable Actor, or a favourite Stage-Dancer. He is skilled in distinguishing the Merit of a Fan, that plays well, and of a *Blonde* well chosen. In short, he can accommodate himself to all their *Minneses*, and is never at a Loss amongst them. Such as these are too often indeed the Topics in *Philogynes's* Female Parties; but should he by Chance partake of Conversations more refined (as some Ladies have a Taste beyond a Fan and a Ribband) he never pretends to be wiser than They are; but makes them believe he receives as much Instruction from them, as he is able to give them. Hence they are never afraid of delivering their Sentiments openly before him, because they are sure he will not ridicule; and 'tis great Odds, but he finds some Handle for commending them. Was I to stop here, this Description might injure him, by making him liable to the Imputation of being a *Dangler*; but he is placed in too active a Sphere

of Life to deserve that Appellation; and no one discharges the weighty Affairs committed to his Trust with more Punctuality or Ability. Though to see him, like *Achilles*, amongst the Women, you would swear he was a mere Man of Pleasure, when Business requires his Attention, he seems as if he made that his Mistress and only Pursuit, and thought of nothing else.

To these two must be added *Politicks*, as having no small Share in our Debates; he is a Medium between the former Characters, being neither so uncouth as the one, nor so refined and polished as the other. One very strong and particular Feature he has, by which I must distinguish him, and that is, a Rage for *Politicks*; he is indifferent to almost every Occurrence, that he cannot apply to the Balance of *Europe*, to the Common Cause, to the inseparable Interests of our Allies, and such like Cant Words, which are always uppermost with him; but say any thing before him that has the least Connection with these Ideas, and he bursts out, like the Sibyl, from his Silence, and forms a thousand airy Projects on his enthusiastical Imaginations. War and Peace possess all his Thoughts, and what he cannot link in the Chain of these Considerations, he overlooks as undeserving his Notice and Attention.

Of myself, I will only mention, that I am reckoned rather Grave and Taciturn, though I hope free from Moroseness or Conceitedness; and being the oldest of the Society, they refer generally to me as Arbiter, and suffer me to pass Sentence on their several Opinions.

But lest the Length of my first Letter should deter you from desiring a farther Correspondence with me, I will defer the Conversation itself, till another Opportunity. I am,

Your very humble Servant,

CRITICUS.

ON PUBLICK ACCUSATIONS.

AMONG other more important Consequences of the late Rebellion, we may reckon the Impeachments, which necessarily follow it. There needed no other Circumstance to draw our Attention towards these, besides the meer Novelty and Rareness of the Thing. We had lived

lived so long, though not in perfect Domestick Tranquillity, yet without any violent Shock or Alarm to the State, that a publick Accusation was an Affair unheard of and forgotten. Perhaps this Circumstance was not much to the Advantage of the Body Politick. For many are the Benefits which result to every free State from a proper Frequency of publick Prosecutions; and many Inconveniences both directly and indirectly attend the Want of them.

By Publick Accusations, I do not here mean the Resentment of any individual Member of Society, however powerful and exalted; or the vindictive Proceedings of a successful Faction. Such Proceedings, 'tis true, have sometimes had the Name and Countenance of Publick Authority to colour them; but they were not the more, on that Account, publick Accusations; nor less truly to be reckon'd private, selfish, and malicious. Which I now chuse to take particular Notice of, because it is the constant Artifice of our publick Enemies, to represent the Justice of their Country exerted against those Parricides, that were armed for her Destruction, as meer personal Hostility; and those true Citizens who have charged themselves with the Conduct of publick Justice, as the Leaders of a Party, and the Ministers of its Revenge over a defeated Antagonist. Let them continue to talk so, while by the Method which they take to interpret our Proceedings, they so clearly discover their own Principles and Temper; so clearly prove themselves the Heirs of that sanguinary Party, which before the Revolution confirmed itself by the Murder of the best and greatest Men the Nation could boast of; and which, in a preceeding *Canoniz'd* Reign, filled the whole System of Government with Rapine, Chains, and Proscription. It is not to be expected that such Men should have any Notion or Conception of that Reverence which a true Citizen bears to the Laws, of that virtuous Pride which he enjoys in feeling himself connected with the Constitution of his Country, or of that formidable Spirit with which he will engage in crushing all who have the Boldness and Impiety to attack it.

But to return. *Publick Accusations* are those only in which the Appeal is made to a publick Tribunal; and in which the Crime in Question, primarily and immediately affects the Publick, or Body Politick. So that really in a despotick Government, there can hardly be such a Thing: For what can be called a publick Tribunal in a Nation where every thing is accountable to private Passion and Will? or how can we talk of a Body Politick, where the whole Aggregate of
Society

Society is unnaturally made subservient to one, and that perhaps the most inconsiderable of its Members?

Thus true *Publick Accusations* are proper only to free States; and are there of manifold publick Utility. One very obvious Advantage resulting from them, is their Tendency to keep the Subjects of a State within Moderation, as to the Exercise of any publick Power, and indeed as to the whole Oeconomy of their political Character. Impunity is the natural Parent of Licentiousness and Excess; and where Magistrates are heedless, and the Laws inactive, there audacious and aspiring Men have both Temptation and Opportunity to prosecute their evil Designs. But every Man will be cautious of his Proceedings, when he knows they are assiduously watched and estimated; and many will be kept clear from all Infection of publick Guilt, by every Example of its being equally rewarded.

Another great Recommendation of publick Prosecutions, is, that they afford a proper Vent and Discharge to that Aversion and popular Odium, which is sometimes entertained and fomented against Ministers, or other Citizens eminent in publick Life. This is very frequently the Case in free States, where great Pre-eminence and Superiority in any particular Person, is but ill brook'd by Men who think themselves his Equals. When this ill Humour is once roused and put in Motion, it will hardly ever be pacify'd while the Object of it continues powerful and prosperous, and with any Circumstance about him where Suspicion can find a Harbour. In Proportion to its Height and Duration, it will inevitably be productive of many personal ill Offices on both Sides; and where it is not diverted into a peaceable Channel, it may end in Convulsions fatal to the State, in Tumults, Civil Wars, and the Introduction of a foreign Power. Many Instances of this might be produced both from ancient and modern History; but our own Country, and our own Times afford one of the most remarkable. The Current of popular Hatred which continued so long, and ran so high against a late Minister, was in Fact productive of many ill Consequences for want of this proper Channel to discharge itself; and threaten'd to have been productive of many more. Whereas if he had been openly and deliberately accused, the People would have immediately known on what to rest their Judgment concerning him; if he had been found to deserve Punishment, the Laws would peaceably and of their own Accord, have exerted themselves against him; and if he had proved unblameable, the Commonalty would not have failed to

to have done him Justice in their Esteem, and to have made him ample Amends for their former Prejudice against him. Instead of this, the People on both Sides were actuated by that keen Animosity, which always accompanies an implicit Persuasion, and an imperfect Evidence. The Friends of the present Establishment were divided among themselves; and the exploded Tools of *Jacobitism* acquired Strength and Countenance by creeping in among them amidst that Division; thus learning their Language, and getting by Heart their Arguments, to cloke the monstrous Prejudices of their own Faction, and persuade inadvertent People that *Jacobitism* could dwell with a Knowledge of Liberty.

It is a well-known Maxim among Political Authors, that nothing tends more to the Preservation of any Civil Constitution, than frequent Returns to its primary and original Principles. If a Commonwealth had any thing in the original Form and Temper favourable to publick Virtue, it must be for the publick Benefit to revive those favourable Circumstances, and present them anew to the Eye of the Community. And thus far at least the Maxim is indisputably true. How did the Constitution of *England* rise, as it were from an utter Decay, with new Vigour and Beauty at the Revolution, when the Lords and Commons took the Nation out of the Hands of an infamous Court, disrobed an untractable King, and redress'd the Grievances which he had attempted to authorize, according to the Practice and Example of their Ancestors! Now every publick Accusation has a similar Effect, though in an inferior Degree; for it requires a careful Survey of that Duty which the State expects from all her Subjects, and of those Terms upon which she affords them her Protection; so that it may not improperly be reckoned an Appeal to the original Principles of the Commonwealth.

When once an Impeachment is honourably set on foot, from that Moment the Eyes of all Men are fixed upon the Form and Constitution of their Country. The State becomes an Object of general Attention, her Foundations are considered, her strong and weak Sides compared, necessary Measures are thought of for her better Security, the terrible Consequences of a Change are seen and understood, and the Passions of Mankind are moved towards the same Object, which their calmest and maturest Judgement ought ever to be fixed upon. Many are the Advantages which result from this popular Habit of *feeling* for the Community, as well as thinking about it. If we reflect a Moment on the melancholy Condition of a State, whose Citizens are in general inadvertent, and indifferent with respect to publick Measures,

we shall know how to judge of the Utility of any Circumstance or Expedient, which tends to introduce the contrary Habit. But there is one positive Benefit of this kind, which our own Country stands so much in need of, that it deserves a particular Notice. Publick Accusations make the Commonwealth one great and immediate Source of our Passions and Undertakings. But the People of *England* are so much directed in all their Conduct, by a meer Spirit of good Neighbourhood and companionable Acquaintance, that it is no new Thing among us, to see Men effeminately declining to proceed in Measures which they know to be just and requisite, meerly because they might prove detrimental perhaps to some particular Person, with whom they had been familiar at *Rome*, *Paris*, or it may be *Bath*. It must go ill with a Nation, whenever this is the ruling Spirit of its Senators; and whatever tends to engage our Passions for the Publick, tends in proportion to invalidate and reduce it.

The last political Advantage which I shall mention to the Honour of publick Accusations, is, that they form and train up young Men of Rank and Fortune to the Knowledge of the Constitution and the Habits of publick Business. They force a young Man to try and exert the Powers of his own Mind, and to obtain a thorough Mastery in every part of the Constitution, and in every other Circumstance of publick Business foreign or domestick, with which the Charge is concerned, or with which it may be complicated. But besides this, they also make him acquainted with the Passions, Tempers, Prejudices, and Views of his Cotemporaries in the greater Scenes of Business; and this in a much more effectual and useful Manner, than any Narration or Instruction can possibly pretend to; nay perhaps than any other Scene of publick Business is attended with. And this was so well understood among the ancient *Romans*, that the most honourable Method which a young Man could lay hold of to produce himself to the World, was by some Charge of this Kind; and when we find their old Senators and Statesmen recommending a Youth of Hopes, either to their Friends or to the People, they will tell what Credit he acquired as a Tribune or a Quæstor, but they never fail to add, if they can, that he is also illustrious for a publick Accusation.

MERCATOR.

Or

ON TRUE and FALSE RELIGION.

Cum multæ res in Philosophia nequaquam satis adhuc explicatæ sunt, tum perdifficilis, Brute, quod tu minime ignoras, & perobscura quæstio est de Natura Deorum: quæ ad agnitionem animi pulcherrima est, & ad moderandam RELIGIONEM necessaria.
CIC. de Nat. Deor.

OF all the Comforts which the great Creator has bestowed upon Mankind, the early *Love* and *Admiration* of his Perfections, which he implanted in us, called RELIGION, is the most delightful; for what can more exhilarate Life, than the constant Exercise of our rational Faculties, in contemplating upon the Attributes of an Almighty Being, whose Power is guided by universal Benevolence? Nothing upon Earth can be more heavenly than a Worship of this Sort, where Gratitude leads us to the Shrine, and the Wings of Hope and Peace protect us. Such a Religion does not consist in external Rites and the holy Trumpery of Ecclesiastical Ceremonies, in the suppliant Fawn of Sacerdotal Grimace, nor the unintelligible Jargon of Hierarchical Riddles, but in the pure Obedience of the Heart to the Will of him, who created every thing to co-operate in the universal Harmony of Nature. These Thoughts form us betimes to the strictest Rules of moral Beauty, they poize the Mind in the Balance of Justice, and open the Heart for the Reception of the cœlestial Family of *Charity*. Here *Contentment* sits on her Throne supported by *Reason* and *Innocence*; and *Happiness*, her Offspring, effuses her divine Influence around the Scene. These are the inseparable Companions of true Religion. But what composes the Train of *Superstition*? A far different Groupe of Figures. *Remorse*, mental *Perturbation*, *Fear*, and *Malice*; and I am inclined to think, if it had not been for the Assistance of this Dæmon, the natural Propensity of Mankind to Good is so great, that a Multitude together, never could have been guilty of those innumerable Cruelties which stain the Annals of all Ages. There is nothing so barbarous, nothing so unnatural, but Superstition can convert into Duty. We read in holy Writ, that 'twas a Religious Ceremony of the Priests of MOLOCH, to sacrifice Children to their Deity; and numberless are the Passages in

profane Writers, of the bloody Effects of Pagan Idolatry, besides all the domestic Calamities, Injuries, and Immoralities of private Life; and all these accrued from the false Opinions the Perpetrators entertained of the Deity. For as 'tis natural to imitate the Objects of our Admiration, if HE was painted by their Priests, a *vengeful, lustful, ill-disposed Being*, 'twas no Wonder the Votaries followed the *high Example*, and became at length so *perfect* in all kinds of Wickedness. Of this Stamp was the Heathen Jove, who, according to the *Holy Legends* of ancient Paganism, began his Reign with dethroning his Father, and made it afterwards one continual Scene of Incest, Adultery, and every Act of the most flagrant Infamy. A very proper Object of Adoration! PLATO, the great Light of the Heathen World, in the Dialogue entitled *Eutryphon*, introduces a Man going to prosecute his own Father, who, being reproved by SOCRATES for his Impiety, replies, *Jupiter, who is acknowledged by all Men to be the justest of the Gods, bound his Father in Chains for a criminal Action.*" From which he imply'd, it was lawful and right for him to do so too. TERENCE reproves tacitly the erroneous Worship of his Country, in one of his Comedies, by making a young *Debauchee* approve of his own Conduct by the Example of *Jupiter*.

— — — *Animus gaudebat mihi,*

Deum sese in hominem convertisse, atque per alienas tegulas

Venisse clanculum per impluvium. — — —

At quem Deum? qui templa Cæli sonitu concutit.

Ego homuncio hoc non facerem? — — —

Such | no doubt would be the consolatory way of Reasoning for all who were willing to give a Loose to their Desires. But these are Mischiefs of a very inferior sort to those that have arose from Misrepresentations of the Nature of GOD. From this Source sprung the wild Enthusiasm of ARABIA, whose Votaries made Persecution the Instrument of Religion, and sprinkled the holy Way to *Paradise* with the Blood of Millions. Their great Prophet himself gave a Sanction to Murder and Robbery; and taught his Disciples, that the surest Way to gain the Favour of ALLAH, was to triumph in the Death of Unbelievers. The Dagger of Massacres, he called the Sword of Heaven; and so intoxicated the Brain of

of a pleasurable and libidinous People with the Hopes of a sensual Futurity, as a Reward for Crimes which otherwise would have shock'd human Nature, that they rush'd forth from their Deserts like a Torrent, and bore down the Kingdoms of the Earth, by the scarce interrupted Course of their barbarous Enthusiasm. I wish now I could not add, that the purest Religion the World ever knew, had been made the innocent Cause of almost equal Cruelties, and that the Designs of wicked Men had too much prevailed under the mistaken Notions of its divine Precepts. One would imagine, that such were endeavouring to fulfil literally what the blessed Founder prophecy'd figuratively, "*Think not that I am come to send Peace on Earth, but a Sword*", implying that every new Doctrine would meet with Opposition. But the savage Bigottry of inhuman Believers have, as it were, practically verify'd this Sentence, and converted the Temple of *Peace* into the Den of *Destruction*. How repugnant a Proceeding this to those cœlestial Institutions, which form the finest System of Morality Mankind ever was acquainted with, inculcating Sobriety, Forbearance, Mercy, and above all, what comprehends every active Virtue, Charity. The Tests therefore of Religion, are Benevolence and Reason; whatever is productive of the one, and conformable to the other, is certainly true; and whatever is opposite to either, is as surely Imposture. As Reason is the great Investigator of Truth, nothing has done more Service to Christianity, than a free Enquiry into its Doctrines; which makes me surpris'd to hear daily so many ignorant Zealots exclaim against a Proceeding so worthy the Nature of Man, and agreeable to the Will of the supreme Being. Would they have us totally lay aside, for the Sake of *Faith*, that first great Gift of God, REASON? if so, they place the most pure Religion upon a Footing with the grossest Idolatry; and in that Case, the casual Circumstance of being born and educated among *Indians*, would have subjected us to the Worship of their imaginary Deities. They reply to this, as the *Pythagoreans* did of old, concerning several Tenets they could not defend, *Magister ipse dixit*. This is putting Religion upon a very poor Foundation, to take every thing for granted that is taught 'em, without any farther Examination. *Tantum opinio præjudicata poterat, ut etiam sine ratione valeret auctoritas.* [Cic. de Nat. Deor.] How many are there of these who employ their acquir'd Knowledge, not to search after *Truth*, but to defend what they would believe! But as Morality as well as Religion, depends upon the true

Knowledge of the Deity (for as the great Father of Wisdom observes, "*All our Endeavours are to be like him, as far as we are able*") the greatest Men of all Ages have made it the principal End of their Studies to become acquainted with his Will and Attributes. Should any one say, that the holy Scriptures are sufficient to teach us this necessary Truth, I should answer that I grant they are beyond any Dispute, as they were wrote by his Inspiration, and were the only Revelation he ever made to Mankind. But before we assent to this, 'tis our previous Duty to examine strictly, whether they really are so or not; and whether such Institutions are agreeable to his all-perfect Attributes; otherwise right or wrong, we offer the greatest Affront to our Creator, by taking that upon Trust, which ought to be the Subject of our mature Deliberations. That great Philosopher, who among the Moderns defended Christianity with the fairest as well as strongest Arguments, says, [*See Locke on the Human Understanding*] "He that believes without having
 "any Reason for his believing, may be in Love with his own
 "Fancies; but neither seeks Truth as he ought, nor pays
 "the Obedience due to his Maker, who would have him
 "use those discerning Faculties he has given him to keep
 "him out of Mistake and Error. He that does not this to the
 "best of his Power, however he sometimes lights on Truth,
 "is in the Right by *Chance*; and I know not whether the
 "Luckiness of the Accident will excuse the Irregularity of
 "the Proceeding. This at least is certain, that he is account-
 "able for whatever Mistakes he runs into; whereas, he that
 "makes use of the Light and Faculties God has given him,
 "and seeks *sincerely* to discover Truth by those Helps and
 "Abilities he has, may have this Satisfaction in doing his
 "Duty as a Rational Creature; that though he should miss
 "Truth, he will not miss the *Reward* of it: For he go-
 "verns his Assent right, and places it as he should, who in
 "any Case or Matter whatsoever, believes, or misbelieves,
 "according as *Reason* directs him. He that does otherwise,
 "transgresses against his own Light, and misuses those Facul-
 "ties, which were given him to no other End, but to search
 "and follow the *clearer* Evidence, and *greater* Probability."
 When *Faith* is thus regulated, it becomes an Earthly An-
 ticipation of Immortality; it soothes the Pangs of Misfortunes,
 and moderates the Pleasures of Prosperity, otherwise often-
 times too powerful for the human Breast. For by encourag-
 ing and entertaining us with the Hopes of more refin'd and
 per-

permanent Joys than we can comprehend at present, it makes us, as far as our Natures will admit of, indifferent to the casual Lot of our transitory State, and gives us below a Relish for the Pleasures above.

PHILARETES.

*An EPISTLE, wrote from the COUNTRY to
a noble Lord in TOWN.*

IN Days, my L—d, when Mother Time,
Tho' now grown old, was in her Prime,
When Saturn first began to rule,
And Jove was hardly come from School,
How happy was a Country Life!
How free from Wickedness and Strife!
Then each Man liv'd upon his Farm,
And thought and did no Mortal harm;
On mossy Banks fair Virgins slept,
As harmless as the Flocks they kept;
Then Love was all they had to do,
And Nymphs were chaste, and Swains were true.

But now, whatever Poets write,
'Tis true the Case is alter'd quite,
Virtue no more in rural Plains,
Or Innocence, or Peace remains;
But Vice is in the Cottage found,
And Country Girls are oft unsound;
Fierce Party Rage each Village fires,
With Wars of Justices and 'Squires;
Attorneys, for a Barley Straw,
Whole Ages hamper Folks in Law,

And

And ev'ry Neighbour's in a Flame
 About their Rates, or Tythes, or Game :
 Some quarrel for their Hares and Pige
 And some for Diff 'rence in Religions ;
 Some hold their Parson the best Preacher,
 The Tinker some a better Teacher ;
 Some to the Church though arrant Strangers,
 Are ever anxious for her Dangers ;
 And yet are such polite Free-thinkers,
 They neither Parsons mind, nor Tinkers :
 Whilst others, more believing People,
 Can swallow all Things—but a Steeple.

But I, my Lord, who, as you know,
 Care little how these Matters go,
 And equally detest the Strife
 And usual Joys of Country Life,
 Have by good Fortune little Share
 Of its Diversions, or its Care ;
 For seldom I with 'Squires unite,
 Who hunt all Day, and drink all Night ;
 Nor Farm perplexing occupy,
 With Sheep to rot and Cows to dye :
 I can't think wonderful inviting
 A Quarter-Sessions, or Cock-fighting ;
 Nor rage I much, or much despair,
 Tho' in my Hedge I find a Snare ;
 Nor view I, with due Admiration,
 All the high Honours here in Fashion ;
 The great Commissions of the Quorum,
 Terrors to all who come before 'em ;
 Militia Scarlet, edg'd with Gold,
 Or the white Staff High-Sheriffs hold ;
 The Representative's Caressing,
 The Judge's Bow, the Bishop's Blessing ;

Nor

Nor can I for my Soul delight
In the dull Feast of neighb'ring Knight,
Who, if you send three Days before,
In white Gloves meets you at the Door,
With Superfluity of Breeding
First makes you sick, and then with Feeding :
Or if with Ceremony cloy'd,
You wou'd next time such Plagues avoid,
And visit without previous Notice,
John, John, a Coach !—I can't think who 'tis,
My Lady cries, who spies your Coach,
Ere you the Avenue approach ;
Lord, how unlucky !—Washing-Day !
And all the Men are in the Hay !
Entrance to gain is something hard,
The Dogs all bark, the Gates are barr'd ;
The Yard's with Lines of Linnen crost,
The Hall-Door's lock'd, the Key is lost ;
These Difficulties all o'ercome,
We reach at length the Drawing-Room,
Then there's such Trampling over-head,
Madam you'd swear was brought to Bed ;
Miss in a Hurry bursts her Lock,
To get clean Sleeves to hide her Smock ;
The Servants run, the Pewter clatters,
My Lady dresses, calls, and chatters ;
The Cook-Maid raves for want of Butter,
Pigs squeak, Fowls scream, and green Geese flutter.
Now after three Hours tedious waiting,
On all our Neighbours Faults debating,
And having nine Times view'd the Garden,
In which there's nothing worth a Farthing,
In comes my Lady, and the Pudden :
You will excuse Sir,——on a sudden——

Then

Then, that we may have four and four,
 The Bacon, Fowls, and Colly-Flow'r
 Their ancient Unity divide,
 The Top one graces, one each Side ;
 And by and by the second Course
 Comes lagging like a distanc'd Horſe ;
 A Salver then to Church and King,
 The Butler ſweats, the Glaſſes ring ;
 The Cloth remov'd, the Toaſts go round,
 Bawdy and Politicks abound ;
 And as the Knight more tipſy waxes,
 We damn all Miniſters and Taxes.
 At laſt the ruddy Sun quite ſunk,
 The Coachman tolerably drunk,
 Whirling o'er Hillocks, Ruts, and Stones,
 Enough to diſlocate one's Bones,
 We Home return, a wond'rous Token
 Of Heaven's kind Care, with Limbs unbroken.
 Afflict us not, ye Gods, tho' Sinners,
 With many Days like this, or Dinners !

But if Civilities thus teaze me,
 Nor Buſineſs, nor Diversions pleaſe me,
 You'll aſk, my Lord, how Time I ſpend ?
 I anſwer, with a Book, or Friend :
 The circulating Hours dividing,
 'Twixt Reading, Walking, Eating, Riding ;
 But Books are ſtill my higheſt Joy,
 Theſe earlieſt pleaſe, and lateſt cloy.
 Sometimes o'er diſtant Climes I ſtray,
 By Guides experienc'd taught the Way,
 The Wonders of each Region view,
 From frozen *Lapland* to *Peru* ;
 Bound o'er rough Seas, and Mountains bare,
 Yet ne'er forſake my Elbow-Chair.

Sometimes some fam'd Historian's Pen
 Recalls past Ages back agen,
 Where all I see, through every Page,
 Is but how Men with senseless Rage
 Each other rob, destroy, and burn,
 To serve a Priest's, or Statesman's Turn;
 Tho' loaded with a different Aim,
 Yet always Asses much the same.
 Sometimes I view with much Delight,
 Divines their holy Game-cocks fight;
 Here Faith and Works at variance set,
 Strive hard who shall the Vict'ry get;
 Presbytery and Episcopacy
 There fight so long, it would amaze ye:
 Here Free-will holds a fierce Dispute,
 With Reprobation absolute;
 There Sense kicks Transubstantiation,
 And Reason pecks at Revelation.
 With learned *Newton* now I fly
 O'er all the rolling Orbs on high,
 Visit new Worlds, and for a Minute
 This old one scorn, and all that's in it:
 And now with lab'ring *Boyle* I trace
 Nature through ev'ry winding Maze,
 The latent Qualities admire
 Of Vapours, Water, Air, and Fire:
 With pleasing Admiration see
 Matter's surprising Subtlety;
 As how the smallest Lamp displays,
 For Miles around, its scatter'd Rays;
 Or how (the Case still more t' explain)
 * A Fart, that weighs not half a Grain,
 The Atmosphere will oft perfume
 Of a whole spacious Drawing-Room.

VOL. II.

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* See *Boyle's Experiments*.

Sometimes I pass a whole long Day
 In happy Indolence away,
 In fondly meditating o'er
 Past Pleasures, and in hoping more:
 Or wander through the Fields, and Woods,
 And Gardens bath'd in circling Floods,
 There blooming Flow'rs with Rapture view,
 And sparkling Gems of Morning Dew,
 Whence in my Mind Ideas rise
 Of *Cælia's* Cheeks, and *Chloe's* Eyes.

'Tis thus, my Lord, I free from Strife,
 Spend an inglorious Country Life;
 These are the Joys I still pursue,
 When absent from the Town and You;
 Thus pass long Summer Suns away,
 Busily idle, calmly gay;
 Nor great, nor mean, nor rich nor poor,
 Not having much, or wishing more;
 Except that you, when weary grown
 Of all the Follies of the Town,
 And seeing, in all publick Places,
 The same vain Fops and painted Faces,
 Wou'd sometimes kindly condescend
 To visit a dull Country Friend:
 Here you'll be ever sure to meet
 A hearty Welcome, tho' no Treat,
 One who has nothing else to do,
 But to divert himself and you:
 A House, where Quiet guards the Door,
 No rural Wits smoke, drink, and roar,
 Choice Books, safe Horses, wholesome Liquor,
 Clean Girls, Backgammon, and the Vicar.

LITERARY MEMOIRS.

Observations on the History and Evidence of the Resurrection of JESUS CHRIST. By GILBERT WEST, Esq; Printed for R. DODSLEY. Octavo, Pages, 445, besides the Introduction.

THIS Work, as the Author informs us in his Introduction, was occasion'd by a Pamphlet written in Answer to *The Trial of the Witnesses for the Resurrection*; the Author of which had attempted to invalidate the Testimony of the Evangelists, by shewing that they contradict each other in their Accounts of the Fact. Tho' this Pamphlet was answer'd by two other Authors, and that with great Learning and Ingenuity, yet their Manner of clearing the sacred Writers from the Contradictions charg'd upon them, did not seem quite satisfactory; upon which Account our Author was induc'd to read and carefully to examine the Scriptures themselves.

The Consequence of his Inquiry was a Discovery of the Vanity and Weakness of the Imputation; which he found to be built only upon a superficial and hasty Interpretation of the sacred Historians. And perceiving new Lights to break in upon him the farther he advanc'd, he was thence led to go far beyond his first Design, and consider the Evidences for the Resurrection, not only those recorded in the sacred Writings, but others arising from subsequent Events and Facts, about which there can be no Dispute. He observes the groundless and unreasonable Prejudice, which the World is apt to entertain against all Writings of Clergymen in Defence of Christianity; as if they proceeded, not from Conscience and Conviction, but from interested Views and the common Cause of their Profession. This Prejudice, however uncandid and partial, our Author acknowledges for one powerful Motive which induced him, tho' a Layman, to publish and prefix his Name to these Observations; concluding, that "if any sincere Inquirer after Truth, any one honest Man shall receive the least Benefit from them, he shall think he has neither written nor liv'd in vain."

As the first Part of this Treatise is entirely taken up in a critical Examination of the Accounts which the four Evan-

gelists have given of our Saviour's Resurrection, we shall not here enter into the Detail of it. Inquiries of this Kind must always relate to such nice Particulars as will not admit of an Abridgment. The Justness and Conclufiveness of a long Deduction will often depend upon the right Construction of a single Sentence; nay, frequently on the Force of a single Particle. Our Author, after a very attentive and ingenious Comparifon of the feveral Narrations, has intirely freed the sacred Writers from any Shadow of contradicting each other; and that by an Interpretation intirely new; but which, he observes, is fo natural, that it is Matter of Wonder that it should have been fo long overlook'd, rather than that it is now discover'd and establish'd. The whole Force of the Charge and Contradiction, which has been fo confidently advanc'd against the sacred Historians, rests upon a Supposition that they relate the same Fact differently. In Opposition to which, our Author gradually makes out the following Points: That the Evangelists, and particularly *St. Luke* and *St. John*, between whom there is the greatest Appearance of Contradiction, relate different Circumstances of the same Story: that the Women, *Mary Magdalene*, *Mary the Mother of James*, *Salome* and *Joanna*, came at different Times, and in different Companies to the Sepulchre: that there were feveral distinct Appearances of Angels: that the Angels were not always visible, but appear'd and disappear'd as they thought proper: that these feveral Facts were reported to the Apostles at different Times, and by different Women: that there were two distinct Appearances of *Christ* to the Women: and that *St. Peter* was twice at the Sepulchre. Which Points being once establish'd, all the Objections against this Part of the Gospel-history, as contradictory and inconsistent, entirely vanish and come to nought; as may be seen by looking into the Arguments of those who have objected to it.

Our Author then proceeds to give us a connected Account of the feveral Incidents of this wonderful Event, in the Order in which, according to the foregoing Observations, they seem to have arisen. He premises that "Our Saviour was crucified on a *Friday* (the Preparation, or Day before the *Jewish Sabbath*), gave up the Ghost about Three o'Clock in the Afternoon of the same Day, and was buried that Evening before the Commencement of the Sabbath, which among the *Jews*, was always reckon'd to begin from the first Appearance of the Stars on *Friday Evening*, and to end at the Appearance of them again on the Day we call *Saturday*: That some Time, and most probably towards the

Close

Close of the Sabbath, the Chief Priests obtain'd of *Pilate*, the Roman Governor, a Guard to watch the Sepulchre, till the third Day was past, pretending to apprehend that his Disciples might come by Night, and steal away the Body, and then give out that he was risen, according to what he himself had predicted while he was yet alive: That they did accordingly set a Guard, made sure the Sepulchre, and to prevent the Soldiers themselves from concurring with the Disciples, they put a Seal upon the Stone which closed up the Entrance of the Sepulchre." The particular Circumstances, relating to the Resurrection, seem to have been as follows:

"Very early on the first Day of the Week, *Mary Magdalene* and the other *Mary*, in Pursuance of the Design of embalming the Lord's Body, which they had concerted with the other Women who attended him from *Galilee* to *Jerusalem*, and for the Performing of which they had prepar'd Unguents and Spices, set out, in order to take a View of the Sepulchre, just as the Day began to break: And about the Time of their setting out, there was a great Earthquake, as related by *St. Matthew*, and an Angel descended, and roll'd back the Stone from the Door of the Sepulchre, and sat upon it, and greatly terrified the Guard, during whose Astonishment *Christ* came out of the Sepulchre; and the Keepers being now recover'd out of their Trance, and being fled, the Angel quitted his Station on the outside, and entered into the Sepulchre, and probably dispos'd the Linen Clothes and Napkin in that Order, in which they were afterwards found by *John* and *Peter*. *Mary Magdalene* in the mean while, and the other *Mary*, were still on their Way to the Sepulchre, where, together with *Salome* (whom they had either call'd upon, or met as they were going) they arrived at the rising of the Sun. As they drew near, they conferred among themselves about the Means of executing their Design to embalm their Master's Body, and of removing the Stone from the Door of the Sepulchre, which was very great, and which they themselves, the two *Maries* at least, had seen placed there two Days before with great Difficulty. But in the midst of their Deliberation, they perceiv'd at a Distance that it was already rolled away. Alarmed at so extraordinary and so unexpected a Circumstance, *Mary Magdalene* concluding that, as the Stone could not be mov'd without a great Number of Hands, so it was not rolled away without some Design, and that they who rolled it away, could have no other Design but to remove the Lord's Body; and being convinced

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by Appearances that they had done so, ran immediately to acquaint *Peter* and *John* with what she had seen, and what she suspected; leaving *Mary* and *Salome* there, that if *Joanna* and the other Women should come in the mean Time, they might acquaint them with their Surprise at finding the Stone remov'd, and the Body gone, and of *Mary Magdalene's* running to inform the two mention'd Apostles of it. While she was going on this Errand, *Mary* and *Salome* went on, and enter'd into the Sepulchre, and there, according to St. *Mark*, saw an Angel and were affrighted; but he acquainted them with our Saviour's Resurrection, and bade them tell his Disciples, and particularly *Peter*, that they should see him in *Gallilee*. The Women fled for Fear, and said nothing to any one whom they met. After their Departure came *Peter* and *John*, induced by what *Mary Magdalene* had told them: and *John* out-ran *Peter*, as he himself informs us in his Gospel, and looking into the Sepulchre, saw the Linen Clothes, but did not go in. *Peter* went in, and saw the Linen in one Place, and the Napkin, that had been about his Head, in another. After this *John* also went in, and believed; and then they departed to their Home. But *Mary Magdalene* stood without the Sepulchre weeping, and looking in, saw two Angels in White, who ask'd her why she wept: after she had told them the Cause of her Grief, she turn'd back, and saw our Saviour himself, who ask'd her the same Question; to which she, not knowing him, but supposing him to be the Gardener, answer'd by intreating him that if he had born away the Body, he would tell her where it was laid. *Jesus* then call'd her by her Name, upon which she knew him. He then inform'd her of his approaching Ascent into Heaven, and directed her to tell his Disciples. After this Appearance of *Christ* to *Mary Magdalene*, the other *Mary* and *Salome*, who had fled from the Sepulchre in such Terror, were met on their Way by *Jesus Christ* himself, who said to them, *All hail!* upon which they worshipped him, and he bade them tell the Disciples to go into *Gallilee*, where they should see him. After all these were departed from the Sepulchre, *Joanna* with the other *Gallilean* Women, and others, came, according to St. *Luke*, with their Spices, and enter'd the Sepulchre; but were much perplex'd on not finding the Body, till they saw two Angels, who told them of the Resurrection, and bade them remember the Prophecy which *Christ* had spoken to them in *Gallilee*, that he should be crucified, and should rise again the third Day. After which they return'd, and told all these Things to the Eleven and the other Disciples,

ciples, who gave no Credit to them. But *Peter*, on hearing this Account from *Joanna*, not having believ'd before, ran to the Sepulchre a second Time; and knowing that the Angels, if they were within the Sepulchre, might be discover'd without his going in, he did not enter, as he had done before, but stooping down looked in so far, as to see the Linen Clothes, and departed, wondering at what had happen'd. About the same Time went some other Disciples, who were present when *Joanna* and the other Women made their Report, and found it as they had said. The same Day, according to *St. Luke*, two of the Disciples went to *Emmaus*, and as they were conversing in their Way upon the Things that had happen'd, *Jesus* join'd them, without permitting them to know him, and ask'd them the Subject of their Discourse: upon which they told him of the Death of their Lord, of the Hopes they had in him that he should have redeemed *Israel*, and of the Account which *Joanna* and the other Women had given them of the Vision of Angels, and of their assuring them that he was alive: but they added, that the Women had not seen *Christ* himself. Upon which he reprov'd them for their Incredulity, and expounded to them all the Prophecies in the *Old Testament* concerning himself, shewing them that *Christ* was foretold to suffer in that Manner. Upon their Arrival at *Emmaus*, they oblig'd him to stay with them, and as they sat at Meat together, he discover'd himself, and straight vanish'd out of their Sight. They immediately rose, and return'd to *Jerusalem*, where they found the Eleven, and other Disciples, who had told them of the Resurrection, and that *Christ* had appear'd to *Simon*; upon which the Two acquainted them with what had come to pass in their Journey." Thus our Author has united the Narrations of the four Evangelists in one consistent, uniform History. He then proceeds to shew the Propriety of these Circumstances, to give the fullest and clearest Proof of the Resurrection: and this he does by considering, 1st, The Manner of the Evidence, or the Method and Order of the several Facts; 2^{dly}, The Matter of it, or the Facts themselves of which it was compos'd; and 3^{dly}, The Characters and Dispositions of the Persons whom it was intended to convince. He begins with this last Article, upon which he observes in general that the Disciples were illiterate Men, of narrow Understandings, and fill'd with those Prejudices which the *Jewish* Doctors had propagated from a wrong Interpretation of the Prophecies concerning the Messiah, that he should be a Temporal Prince, and restore the *Jews* to their

their ancient Independence. And so strongly was this Prejudice imprinted upon their Minds, that Our Saviour himself, by all his Prophecies concerning his Sufferings and Death, could not remove it. The Consequence was, that upon seeing him actually put to Death in that painful and ignominious Manner, they naturally fell into a State of Dejection, Despair, and Terror, as appears by their deserting, and by *Peter's* denying him. In order therefore to convince them of the Resurrection, they required gentle Treatment, and a gradual strengthening of Evidence.

How well this their Necessity was provided for, appears from our Author's Examination of the Manner of the Evidence, or the Method and Order in which the Facts were laid before them. For the first Alarm they received, was from *Mary Magdalene*, who informed *Peter* and *John*, that the Stone was rolled from before the Sepulchre, and the Body taken away: An Account that could not fail to startle and surprize them; and prepare them to expect something extraordinary, as it could not appear how, or for what Purpose the Body could be removed, either by *Pilate*, who had given it to his Disciples to bury; or by the *Jews*, who had no Authority over the *Roman* Guard; or by the Disciples themselves, for in this Case they would probably have heard of the Design. Their next Information was from *Joanna*, who solved all the Difficulty about the Removal of the Body, by acquainting them that she had seen two Angels, who told her that *Jesus* was risen, as he himself had prophesied. But still a Doubt would remain, concerning what was meant by arising from the Dead, whether to live upon Earth, or to be translated like *Enoch* and *Elijah*; for no Body had yet seen him; to remove which Doubt, *Mary Magdalene* next informed them, that she had seen *Christ* himself, with some very important additional Circumstances. Yet still it might be an Illusion, or she might have seen only a Spirit; for she was forbidden to touch him. And to deliver them from this Perplexity, nothing could be better calculated than the Account given by the other *Mary* and *Salome*, that they too had seen an Angel, who bade them tell the Disciples, that they themselves should see him in *Galilee*; that they soon after saw *Christ* himself, who ordered them to deliver the same Message, and that they held him by the Feet, and worshipped him: A plain Proof that it was he himself, his real Body, and not an Apparition. And as these wonderful Facts had crowded so fast upon each other, as rather to dazzle and surprize them, than give them Room for cool Reflection upon them; for this Reason *Christ* thought

thought good to leave them for a Time to ruminate on what they had heard, and to compare it with the ancient Prophecies, and with those which he himself had delivered to them: and while two of them were actually thus employed, he appeared to them, and first applied to their Reason, by shewing them how exactly these Accounts corresponded with the Prophecies relating to the *Messiah*; soon after which he made himself manifest to their Senses. In this Manner, our Author goes through the following Circumstances of this important Affair, the Appearance the same Day to the Disciples at *Jerusalem*, the Appeal to their Feeling, as well as to their Sight, his eating Meat before them, and his Condescension to the Scruples of *St. Thomas*; shewing the gradual Increase of the Evidence, and its Tendency to remove their Scruples as they arose; and concluding, that instead of bearing down their Reason, and dazzling their Understanding with a full Manifestation of himself all at once, we see him letting the Light in upon them by little and little, and preparing their Minds for a full, deliberate, and rational Assent; as Men that were both to be Preachers of his Doctrine, and Witnesses to his Resurrection.

The third and last Article of the Evidence for the Resurrection, the Matter of it, or the Facts of which it is composed, is treated very largely by our Author: we can only give a very short and general Account of it. He divides it into three Heads, 1. The Appearances of the Angels; under which he observes the different Manners in which they were seen by different Persons: Thus the Angels appeared to the *Roman Guard* with Circumstances of prodigious Majesty and Terror, drove them from their Post with Fear, and rolled away the Stone from the Entrance; all which Particulars were necessary to the Preparation of the Minds of the Disciples, as appears by what was observed in the foregoing Article, of the Curiosity which *Mary Magdalene's* Report must excite in their Minds. There is the same Propriety in their Manner of appearing to the Women, and particularly the first Appearance to *Mary and Salome*, who plainly were under no Apprehension of a Resurrection, but were carrying Spices to embalm the Body, and by the Sight of the Angel were thrown into so great a Terror, that we cannot suppose their Imaginations at Leisure to form a regular Illusion or Phantom; and yet the Speech of the Angel to them consists of ten distinct Particulars: As, 1. *Be not affrighted.* 2. *Ye seek Jesus of Nazareth, who was crucified.* 3. *He is risen.* 4. *He is not here.* 5. *Behold the Place where they laid him.* 6. *But go your Way, tell*

his Disciples, 7. And Peter, 8. That he goeth before you into Gallilee; 9. There shall ye see him, 10. As he said unto you. The Order and Connection of which several Particulars are no less remarkable than their Number.

The second Subdivision of this third Article, is concerning the Appearance of *Christ* himself to the Women; which our Author particularly shews to have been such as must convince their Reason, remove their Prejudices or Fears, and explain and confirm several Particulars of his own Discourses and Prophecies to his Disciples before his Death.

The third and last Head of Evidence refers to the Appearance of *Christ* to his Disciples. Our Author goes through all those which the Evangelists have thought proper to record, and upon which the Faith of the Apostles was principally established; viz. the Appearance of the two Disciples on their Way to *Emmaus*; to the Eleven and their other Disciples on the same Day; and to *Thomas*; under which last, our Author brings all the Proofs of the Resurrection under one View, comprising them under four Heads. 1. The Testimony of those who had seen him after he was risen. 2. The Evidence which the Disciples received from their own Senses. 3. The exact Accomplishment of the Words which he had spoken to them, while he was yet with them. And 4thly, The fulfilling of all the Things which were written in the Law of Moses, and in the Prophets and in the Psalms concerning him. The Conclusiveness of all which Proofs, our Author shews in a Number of accurate and ingenious Remarks upon each of them. The Result of his long and scrupulous Examination is, *that there never was a Fact more fully proved than the Resurrection of Jesus Christ.*

But as all that has hitherto been said relates chiefly to those Proofs of the Resurrection which were laid before the Apostles, those chosen Witnesses of this great and astonishing Event; our Author did not think his Design so compleatly executed as it might be, till he had laid before the Reader some Arguments which might induce us, who live at so great a Distance of Time, to believe that *Christ* rose from the Dead. And the first and principal Argument is the Testimony of those chosen Witnesses, either penned by themselves, or authorized by their Inspiration and Approbation. In treating of which, our Author considers first what Reasons there are for believing their Testimony to be genuine, or for believing them the Authors of those Books which now bear their Names; and Secondly, what Arguments there are to make us give Credit to this Testimony, supposing it to be genuine. Under the former:

nier Head we may consider, first, the concurrent Attestation of all the earliest Writers of the Church, uninterrupted from the Apostolic Times ; which is so strong an Authentication, as requires very positive Proofs to lessen and invalidate it : Secondly, the Probability of the Apostles having really left in Writing the Evidences and Doctrines of the Religion they preached ; to which a Zeal for the Truth, Honour for the Memory of their Lord, and a benevolent Care of the Faith of those whom they had instructed, could not fail to lead them : And Thirdly, the Improbability of any Books forged in the Names of the Apostles escaping Detection ; for which Forgery no Motive sufficient can be assign'd, and which must have been detected and disown'd in those early Ages of the Church, as well from their Care of the Purity of the Evangelical Faith, as from the yet recent Discourses and Actions of our Saviour, and their Zeal to preserve the Christian Character from every Suspicion of Imposture or Fraud.

Our Author proceeds, in the next Place, to those Arguments which may induce us to give Credit to the Testimony of the sacred Historians, supposing it to be really their's. And here it may be observ'd, that two Qualities are requisite to establish the Credit of a Witness, viz. a perfect Knowledge of the Fact he gives Testimony to, and a fair unblemish'd Character. That the sacred Historians were perfectly acquainted with the Facts they relate, appears from all the foregoing Inquiry ; that they were Men of unblamable Characters, appears from the whole Conduct of their Lives, their Labours, Sufferings and Death, as well as from the Doctrines they taught, particularly the Belief of a future Judgment, and the Obligation to speaking Truth. Their Writings themselves likewise carry many Proofs of their Veracity along with them ; particularly, those little and barely seeming Contradictions and Inconsistencies ; which, tho' they have been so confidently urg'd against them, shew that they did not *write in Concert* : their minute and careful Mention of all the Circumstances of Time, Place, Actors, and Witnesses in most of the Facts they record : their Relation of many Things concerning themselves, which, in the Opinion of the World, could not but turn much to their own Dishonour and Discredit : their Accounts of the low Condition, Sufferings and Death of their Master : And lastly, the simple, unaffected, unornamental, and unostentatious Manner in which they deliver Truths so important and sublime. To these internal Evidences of their Veracity, our Author adds two

external Proofs; one negative, and the other positive: The former is, that out of the great Number of Facts related by the sacred Writers, public and extraordinary as they are said to have been, not one in the Course of seventeen hundred Years has ever been disprov'd or falsified: The positive Proof is, the exact Accomplishment of the Predictions of our Saviour and his Apostles, recorded in the *New Testament*, and relating to the Conversion of the *Gentiles*, the Destruction of *Jerusalem*, and the miserable, vagrant Condition of the *Jewish Nation*.

The other Argument which our Author offers to make us give Credit to the Testimony of the Apostles, and with which he concludes his excellent Observations, is, The Existence of the Christian Religion in the World. Which affords the same Kind of Evidence for the Resurrection, as is exhibited for the Deluge by the petrified Shells and Bones of Fishes, which are found in Mines and Mountains remote from the Sea; since neither Appearance is any Way to be accounted for, but by the extraordinary Exertion of a Divine Power: As will be seen especially in the Propagation of the Gospel, if we consider either the National Character of the *Jews*, their unalterable Prejudice of their being the Nation chosen by God exclusive of all others, and the prevailing Doctrines of the Sects among them, particularly the *Pharisees* and *Sadducees*, both of them bitter Enemies to the Person and Doctrines of *Christ*: or, *Secondly*, if we take a View of the State of the Heathen World, Religious, Political, Philosophical, and Moral, the Prodigy still rises, and the Establishment of Christianity grows more unaccountable, upon any other Supposition, than that of its being a Religion sent forth from God, and propagated under his especial Favour and Patronage. So that, let the Enemies of Christianity object as much as they will to the Credibility of the Gospel History, "their Objections will be of no Service to them; since they
"will still find a Miracle in their Way, namely, the amazing Birth, Growth, and Increase of Christianity. Which
"Facts, tho' they should not be able to account for them,
"they cannot however deny. In order therefore to destroy
"the Evidence drawn from them by Christians, they must
"prove them not to have been miraculous, by shewing how
"they could have been effected in the natural Course of
"Human Affairs, by such weak Instruments as *Christ* and
"his Apostles (taking them to be what they are pleas'd to
"call them, Enthusiasts and Impostors) and by such Means
"as they were possess'd of and employ'd. But this I imagine

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“ gine to be as much above the Capacity of the greatest
“ Philosophers to shew, as it is to prove the Possibility of
“ that proud Boast of *Archimedes*, (even granting his Postu-
“ latum) of moving and wielding the Globe of the Earth,
“ by Machines of Human Invention, and compos’d of such
“ Materials only, as Nature furnishes for the ordinary Use
“ of Man.”

HISTORICAL MEMOIRS.

*The Account of the present State of GERMANY
continued.*

THE Account which we have given concerning the Relation between the States composing the sacred Roman Empire, sufficiently explain the Reasonableness and Justice of proceeding against any Prince or State of the Empire, wanting in his or its Duty, or departing from their Fidelity, by putting them under the BAN of the Empire. This at first Sight seems to wound even mortally the Notion of Sovereign Authority in these Princes; for if Sovereigns, how should they be judged? But when more closely examined, this Objection will not appear so weighty. The Sovereignty of these Princes springs from that Union which constitutes the Empire, and therefore this Power is necessary for the Preservation of the Empire; so that the Subjection arises from the Consent of these Sovereigns, and the Punishment is suitable to this Notion of the Thing; viz. Deprivation of those Territories which render such Princes Members of the Empire.

It is very true, that there are some old Examples of putting Persons to Death for Treason against Emperors, but this extended no farther than Counts of the Empire. It is also true that *Charles V.* not only deprived the Elector of *Saxony*, and the Landgrave of *Hesse* of their Dominions, but also passed Sentence of Death on the former, though he forbore to put it in Execution. But this was done not in the old legal Way by an Assembly of the adjacent States, but by the Aulic Council established by the Emperor *Maximilian*, and was considered as one of those Stretches of Power which brought on the succeeding Civil Wars. The Deprivation of the Elector *Palatine* on the Score of the War in *Bohemia*, had something more

more of Formality in it, but still was far enough from being legal, or from being considered as such by the unbiassed Powers of the Empire; who therefore took the first Opportunity of doing the Descendants of that Prince Justice by restoring him to his Dignity and Dominions.

Since that Time, and indeed in our own, the Electors of *Bavaria* and *Cologne* have been put under the Ban of the Empire with far greater Reason, and with much more Shew of Justice; and yet the States of the Empire were not satisfied, but provided by an express Article in the Capitulation of the Emperor *Charles VI*, that no Member of the Empire should be put under the Ban without being heard, and without the Opinion and Consent of all the Electors, Princes, and States of the Empire first had and obtained, &c. Thus it appears clearly, that the Ban of the Empire is a Punishment founded in the Nature of the Government, derogates little or nothing from the Sovereignty of Princes, who derive their Sovereignty from and are supported therein by that Constitution, and is now so effectually regulated as to be no longer liable to Abuses.

The Emperors themselves are not above Law, or free from the Danger of feeling its Effects, if they digress from their Duty. The Electors have claimed, and even executed a Right of deposing as well as chusing Emperors, and the same Thing has been done other Ways. At present we see the Capitulations are drawn up and sworn to, in order to prevent such a rigorous Method of proceeding, from whence how well founded soever, vast Inconveniencies must ensue; but if in Breach of his Capitulation a *German* Emperor should attempt to subvert the Constitution, there is not the least Doubt that the College of Electors have a Right to remonstrate against his Conduct, and if that has no Effect (in Conjunction with the Diet) to apply proper Remedies to restrain him.

But after insisting so long on the superiour or supreme Jurisdiction, it is very natural to descend to the ordinary Tribunals or Courts of Justice. According to the original Constitution of the Empire, there was the greatest Care imaginable taken, for the Distribution and Execution of Justice by the Counts, within their Jurisdictions; and by Appeals from them in the Emperor's Courts, before the Count Palatine. When the Power however of the Emperors came to decline, this Distribution of Justice, which depended entirely thereupon, came to be interrupted. This Mischief was soon perceived, but not so soon remedied; various Attempts indeed

deed were made, but all proved partial, most of them ineffectual.

At last, the Inconveniences grew so many and so great, that the States solicited the Help of several Emperors, for constituting a Court which might answer the End proposed, of having Justice as impartially administered in great, as in small Causes. FERDINAND III. absolutely refused his Consent, but in the Reign of his Son MAXIMILIAN I. this great Point was settled, and such a Court erected under the Title of *The Imperial Chamber*, at *Worms* in 1495, removed to *Spire* 1533, and after the *French* had barbarously ruined the Palatinate, to *Wetzlar* in 1696. The Members of this great Court of Justice were, a Judge of the Chamber, four Presidents, and fifty Assessors; but in 1719, this Number was lessened by one half, and these are to be part Protestants, part Papists.

The Reason why the Emperors were averse to the forming so necessary a Tribunal, was, because they had always Hopes of recovering this lost Flower of their Prerogative, by bringing all Causes in the last Resort before a Tribunal of their own appointing, whereas the Emperor names only the Judge and Presidents of the Imperial Chamber. What former Emperors had endeavoured in vain by Authority, MAXIMILIAN obtained by Policy. He foresaw that the large Expence of the Imperial Chamber, which fell entirely on the States of the Empire, would make them unattentive to their new Tribunal; and so it fell out. They knew the Importance of it, they struggled to obtain it, but they neglected its Support.

The wise Emperor, to provide for the Administration of Justice, at such Times as these Accidents kept the Imperial Chamber close, revived his *Aulic Council*; and to shew his Moderation, desired the States to add to the Number of Assessors eight, though the Emperor allows Salaries to them all. By this Means he drew all the Causes before his own Tribunal, by keeping it ever open, and the Seats well filled; and by taking Care to see the Sentences pronounced, duly and speedily executed. The Princes and States of the Empire quickly saw their Error, and that the Emperor had made use of their Negligence to secure what, if they had not lost their Opportunity, must have always depended upon them. They did not fail to remonstrate and expostulate on this Subject, and to represent it as an Infringement on the *Germanick* Constitution, by which the *Imperial Chamber* ought not only to be the Supreme, but the sole Tribunal of that Kind.

To

To this, however, the Emperor returned very plausible Answers. He observed, that in erecting the Imperial Chamber he had complied with the Desires of the States; and by establishing the *Aulic Council* he had provided for the constant Administration of Justice; he insisted that he had performed his Duty in both Respects, that he was not at all accountable for the Want of Judges in one Court, and that he deserved Thanks for the Pains he took to supply the Deficiency of one Tribunal by the other.

After all these Disputes therefore, these two supreme Courts subsist, and that too in some Measure with equal Authority; for which first possesses a Cause, thereby retains it; but some Points, such as the reserved Rights of the Emperor, belong to the *Aulic Council*, but both receive Appeals from inferior Jurisdictions, and decide dubious Titles. The Sentences in both Courts are subject to a Revision, and in case of Injustice there may be a Complaint made to the Diet. In this Circumstance alone, these Tribunals differ, viz. that the Imperial Chamber subsists during a Vacancy of the Throne, when Justice is done in the Name of the Vicars of the Empire; but the *Aulic Council* is immediately dissolved by the Death of the Emperor, and a new one cannot be named till an Emperor is elected.

But before we part with this Subject, it may not be amiss to say somewhat more particularly of this *Aulic Council*, which consists of a President, a Vice-President, and seventeen Assessors, of whom six are Protestants; the Vice-Chancellor of the Empire hath also a Right to a Seat therein, and all the Decrees issuing from hence, pass through his Hands, and are directed by him to those who are to put them in Execution. It is by the great Weight and extensive Influence of this Court, that the Emperors are enabled to make their Authority more felt than one would imagine was possible, considering the Constitution of the *Germanick* Body, and the Stipulations about this Matter in the Treaty of *Osnabrug*. The Papists and Protestants both complain of the too great Authority of this Tribunal, and the latter with too much Reason of its Partiality; but hitherto they have not been able to agree upon the Means of repressing it within Bounds, and thereby giving the true Court of the Empire, viz. the Imperial Chamber, its Original and legal Jurisdiction.

But if the Princes and States have an Interest one Way, the Emperor has no less visibly an Interest the other; for by virtue of Appeals from the Tribunals of other Princes, he finds Means to draw out of it a kind of coercive Authority. We

are however to observe, that the Electors and even some other Princes of the Empire, such as the Archdukes of *Austria* and the Dukes of *Saxony*, are exempted from this Dependence; that is to say, their Subjects have no Right at all to those Appeals; Ecclesiastical Causes in like Manner are exempted, and so are Criminal Causes, because of the many Inconveniencies that must necessarily attend Appeals in both.

By this Court and the Exercise of his reserved Rights, the Emperor's Power appears, and by an artful Use of them he avails himself of his Dignity, notwithstanding all the Restrictions by which it is bounded. By reserved Rights, are meant the Prerogatives annexed to the Imperial Dignity, and are chiefly these, *viz.* granting to all the Princes the Investiture of their Dominions, which has been explained; conferring Titles, such as Princes and Counts of the Empire, making Cities, founding Universities, granting Fairs, and other such like Advantages; in giving Dispensations with respect to Age, that Princes may the sooner come to govern their own Dominions, without allowing tedious Minorities, which are always destructive; in deciding Disputes about Rank and Precedency, and granting for one Time only a vacant Seat in every Chapter of the Empire, which is stiled the Right of *Primæ Prees.*

In none of these Points he is absolutely at Liberty; for as to Fiefs, he is bound to bestow Investitures as the Laws direct; as to Titles, he promises to bestow them only on worthy Persons, and who have Estates sufficient to support them; and when bestowed, they only give Name and Respect. To acquire Power and Privileges; these Princes and Counts must have the Consent of their respective Bodies, in order to be admitted to sit and vote; yet some Titles are of great Consequence, as for Instance, ennobling Ladies that are inferior by Birth to Princes, who incline to espouse them, and thereby legitimating their Descendants, otherwise on Account of that Inequality of Birth considered as incapable of any Succession. In Cases of Minority, no Wrong must be done the natural Guardian of the Prince, and in all the other Cases many Cautions are to be used; notwithstanding all which, these Imperial Prerogatives are attended with many, and those too very considerable Advantages.

After considering the separate Powers of the Emperor and Princes of the Empire, we are next to regard them as acting conjunctly in the Diets, or Assemblies of the States of the Empire, where the *Germanick* Body appears in its full Lustre,

and in which the Legislative Power of the Empire resides. It would be needless to detain the Reader with an Account of the Difference between the ancient and modern Diets, as the Diet is now become necessary and perpetual, this that now subsists having sat since 1663; neither is it requisite to dwell on the Manner of convoking and opening this Assembly, as these are not at all like to occur in our Days; and therefore let us content ourselves with observing, that every State and Prince, every Prelate, Count, and free City of the Empire, has a Right to a Seat in this Diet, which the Princes claim before Investiture, the Prelates before they receive their Bulls, and the Guardians of young Princes during the Minority of their Wards.

The Emperor, when present at the Place where the Diet is held (usually at *Ratisbon*, but may be in any City of the Empire) presides there in Person; when absent, he does so virtually by his Commissary, or first Commissioner, who lays before the Assembly whatever he receives Orders from his Master to propose, which is done by the Communication of what is called the *Commissorial Decree*. The Director, or as we would phrase it, the Speaker of the Diet, is the Elector of *Mentz*, in Quality of Chancellor of the Empire; and therefore he has a Chancery there, to which all Things are addressed that are to come before the Diet; and these are communicated by the Secretary of the Elector of *Mentz* reading the Papers which are to be communicated, to the Secretaries of the other Ministers of the States at the Diet; and this is what they call *per Dictaturam*, whence the Expression of transmitting Memorials or other Papers of State to the *Dictature* of the Empire.

It is common in all the Accounts we have of the Debates in the *German* Diets, to find Mention made of several Colleges; and this makes it proper to take Notice, that the Diet or general Assembly of the States is considered as divided into or forming three distinct Colleges, each of which has its particular Director. The first is that of the Electors, in which the Elector of *Mentz* directs, not in Quality of Chancellor of the Empire, but as being the first Elector, or as some phrase it, Dean of the College.

The second is stiled the College of Princes, in which sit not only the spiritual and temporal Princes of *Germany*, but the Prelates also, who are not considered as Princes, and the Counts of the Empire; but with respect to their Votes, there is a wide Difference; for the Princes spiritual and temporal,
vote

vote distinctly, that is, each of them has a single Vote; but the Prelates and Counts vote by Benches, each having only one Vote. The Prelates are divided into two Benches, viz. of the *Rhine* and *Swabia*, but the Counts into four, of the *Weteraw*, *Swabia*; *Franconia*, and *Westphalia*. Neither these Counts, nor their Minister, attend the Diet; they content themselves with sending a Minister for each Bench to maintain their Rights, and to give their Suffrage when demanded. The Archduke of *Austria*, and the Archbishop of *Salzburg*, are Directors of the College of Princes, and officiate alternately as the Subjects of their Deliberations fall out; and it is for this Reason the Archduke of *Austria's* Minister sits on the Right-hand Bench amongst the spiritual Princes.

The third College is that of the free Cities of the Empire; and the Director of that College is the Minister of the City, in which the Diet happens to sit. The two former Colleges are stiled *Superiour*; and indeed, as we shall presently shew, they are in Effect the Diet.

In all these Colleges the Sentiment of the Majority is considered as that of the Body, except in some particular Cases regulated by the Treaty of *Osnabrug*, in which the Consent of the whole is still necessary; these are, what ever concerns Religion, what relates to the Empire as a collective Body; and any Case in which all the Papists are on one Side, and all the Protestants on the other; for here, as in many other Instances, this, however unequal the Number of Voices may be, is notwithstanding looked on as an even Division. The Affair of Contributions was proposed to have been added to these Cases, but was referred to the Diet, where it has never been settled, and so is much in the same State as if it had been one of those Cases.

When any Point comes before the Diet, it is first deliberated and debated in the College of Electors, next in that of Princes: If these Colleges differ, they endeavour to reconcile them by a kind of *Free Conferences*, at which only the Directors assist, with such as the Colleges think fit to name in Conjunction with them. When by these Conferences the Colleges are brought to a Concurrence, then their joint Opinion is signified to the third College, and they are invited to accede to it; but if they do not, the former is digested and engrossed in the Chancery, and delivered to the Emperor's Commissary, with the Title of the Opinion of the Empire; only Mention is made at the Close of it, what was the Opinion of the third College. It has been a Point debated with great Warmth,

whether according to the *Germanick* Constitution, the Opinion of the Majority of the Colleges be properly the Sentiments of the Empire; a Question of Importance, no doubt, and therefore not like to be decided till about the *Greek* Kalends, but in the mean Time the Practice is as we have stated it.

After the Ceremonies before mentioned, this Opinion of the Empire comes to his Imperial Majesty, who gives it his Approbation, and then it is published in his Name, as a *Resolution* of the *Empire*, the States are exhorted to obey it, and all the Tribunals in the Empire are directed to consider it as such.

But after all that has been said, this Matter will yet remain in some measure obscure, if we do not explain the Subjects that come in this Manner before the Diet. In the first Place the Diet makes Laws, explains Laws, and decides ambiguous Cases; and therefore whenever the Aulic Council presumes to do this, they consider it as a real and dangerous Infringement; next they are to be consulted in making War, in which the Emperor can do nothing without them, even tho' it should be attended with Circumstances that ever so manifestly concern the Empire. When War is declared, the Diet appoints the Field-Marshal who is to command the Army, and assign him also a Council of War; nay, after War is declared, in any Case but for the Defence of the Empire, any Prince may notwithstanding remain Neuter; as the Elector of *Bavaria* did in 1672, when the Empire entered into a War to save the *Dutch*, and in the last War occasioned by the Election of the present King of *Poland*. The Diet likewise settles the Expences of the Government; and the Quota which each Prince or State is rated at, is stiled his Contingent; these are governed by old Precedents, and the antient Name of *Roman* Months is still in Use, because of old these Subsidies were commonly granted either to enable the Emperor to make War in *Italy*, or for his Journey to *Rome* to be crowned. Lastly, the Diet enters into and makes Alliances with Foreign Princes, which are however commonly negotiated by the Emperor, who is empowered for that Purpose, and in the End, the Treaty so concluded is ratified by the Empire; and hence arise Wars, in which the Empire is obliged to take Part, tho' not attacked; on this score likewise Foreign Princes have their Ministers at the Diet, though the Empire sends no Ambassadors itself.

But in most of the Congresses for bringing about Peace, where the Empire has joined in a War, some Regard has been

been had to her Interposition ; as at *Nimeguen*, where the Imperial Ministers had Powers from the Empire ; at *Ryswick* they named a special Commission ; they sent Deputies on the same Account to the *Hague*, when during the last general War Conferences were held there about Peace ; they have also had some Share since in the Approbation of the Treaties of *Baden* and *Vienna*. The Truth however is, that they have been exceedingly ill-used in all these Cases, the Emperor making whatever Terms for them he pleased, and only using their Authority to ratify them. This we may look upon (and justly) as the Cause of that Languor and Inactivity of the Diet, in regard to whatever has so much as a distant Relation to War ; for the States of the Empire knowing, as they very well do, that they have nothing to hope and all things to fear from a War, are unwilling to venture into it, and being embarked act but heavily, from the same Notion, which however unreasonable, is after all but natural.

The Peace of *Westphalia* gave rise to the present Diet, and established the *Germanick* Constitution ; but the Diet paid dearly for the Advantages she gained, by consenting to yield such fine Provinces as she did to *France* and *Sweden* by that Treaty ; yet in all succeeding Treaties she has had much worse Luck, as losing in each, and getting nothing by all of them. We need not wonder therefore if the States of the Empire are not suddenly roused, since both Reason and Experience teach them, that while they can keep out of a War, they can lose nothing, of which they can never be sure any other Way. The great and powerful Princes of the Empire may, like other great Princes, be drawn to engage in Alliances and Wars by their Interests and private Views, and will then act with Vigour and Spirit as other Princes do, and upon the same Motives of Gain and Advantage, having their own Ministers at every Congress to manage their Concerns ; but the *Germanick* Body being so circumstanced as to be able to reap no Profit from such Negotiations, even at the most favourable Conjunctions, but on the Contrary, being often called upon and expected to make Satisfaction for what is given by Treaties to other Powers, we need not at all wonder at their Conduct.

But to proceed : There is nothing in reference to the *Germanick* Body, that deserves more Attention than their Religious Distinctions, because these really divide the States as it were into two distinct Bodies with various, and in some Cases even opposite Interests. All the World knows, that *Luther* began

began to preach the Doctrines of the *Reformation* first in *Germany*, and that his religious Sentiments were quickly embraced, not only by great Numbers, but even by the Subjects in general of several Governments in the Empire. This having exasperated the Court of *Rome*, she left no Stone unturned to procure the Suppression of this Heresy (as she called it) by the secular Arm, which naturally induced the Protestants to make use of the same Method for the Defence of themselves and the Freedom of their Consciences. Hence arose the League of *Smalcald* in 1530, at the Head of which were the Elector of *Saxony* and the Landgrave of *Hesse*. We have in the foregoing Article given the History of this and the succeeding Wars on the Score of Religion, and shewn how little the Elector of *Saxony* got by trimming between the Protestants and the Emperor, and how near the latter was subverting the *Reformation* in *Germany*, as effectually as in *Bohemia*, and therefore we need not dwell upon it here.

It was the Treaty of *Westphalia* that, as it settled all other Disputes, adjusted this also, and put it in the Power of the People of *Germany*, of both Religions, to live quietly, as good Christians and good Subjects. But as these Stipulations could not have been long maintained, if some Method had not been found for the Protestants to meet, and take Measures in a Body for their own Preservation; so the fundamental Laws of the Empire having authorized this, the Method was not long undiscovered. In the first Diet held at *Ratisbon* 1653, after the Conclusion of that Peace, the Protestant Princes and States resolved to enter into a close Conjunction with each other for their mutual Support; and as no Body can act without a Head, they unanimously conferred that Honour upon the Elector of *Saxony*, at the House of whose Minister their Conferences have been ever since held; and from this Conjunction or Confederacy arises what is called the *Evangelic Body*, which is the Guard and Rampart of the Protestant Interest in *Germany*, watches over the Laws provided for the Security of Religion, and in Case of Violations, which from the natural Spirit of Popery are but too frequent, procures Redress and Satisfaction.

One would have imagined, that when the Elector of *Saxony* quitted the Protestant Religion, he should of Course have lost his Quality of Head of the *Evangelick Body*; but the contrary is the Fact, which the Reader must admit is a very strange one; but for this, two Reasons are assigned: First, that the Elector of *Saxony* considering the Weight and Influence this

Character

Character gave him, was unwilling, to resign it; and next, that the Protestants finding his Change of Religion gave Force to his Representations in their Favour to those of his own Communion, saw no Cause to take their Affairs out of his Hand, which is however what they may do whenever they think fit.

There is, I think, only one Point more that is necessary for me to consider, and that is, the Division of the Empire into Circles, which in a former Article I shewed was a Regulation made in the Reign of the Emperor *Maximilian*, and in this I have mentioned the Reason of that Division, which was for the Sake of Justice, and took Place originally on the founding the Imperial Chamber. This Division, which was made in 1500, established only Six, viz. *Bavaria, Franconia, Swabia, Saxony, the Rhine and Westphalia*, which are still called the ancient Circles; but the great Princes declining to bring their Dominions under the Form of Circles, that Emperor overreached them, and by throwing the Dominions of the House of *Austria* into the Circles of *Austria* and *Burgundy*, drew in the Electors of *Saxony* and *Brandenburgh* to follow his Example in the Circle of *Upper Saxony*; and the Elector *Palatine* and the Ecclesiastical Electors did the like with respect to the *Upper Rhine*, which encreased the Number to *Ten*.

In each of these Circles there is a Director and a Chief, the first for the Management of Civil, the latter for regulating Military Affairs; the Directors are fix'd and permanent, but the Chiefs or Generals are elected by the Circles. It is to the Directors of the respective Circles the Imperial Chamber commits the Execution of its Decrees, and from hence we see how this Distribution comes to be of Use in that of Justice, as also why the most potent Princes were least inclined to it. The Circles having many Affairs to manage, hold frequent Diets, in which their Directors preside, and in which they take Measures for their own Prosperity and Security; and as sometimes these cannot be so well pursued without the Concurrence of their Neighbours, they negotiate with the Diets of other Circles; and when this is done upon any particular Occasion, or with a View to a certain Point, they are stiled *confederated Circles*; but this being more frequent amongst the Circles of the Upper and Lower *Rhine* and *Westphalia*, they are from thence denominated *Corresponding Circles*.

Thus in as narrow a Compass as it is possible, we have given the Reader a complete View of the most perplexed and complicated Government, ancient or modern, that ever existed,

isted, and put it entirely in his Power to comprehend whatever is advanced in relation to it by any of our Orators or Politicians; and therefore we have nothing farther to add, but this Observation, that however particular Princes may act to promote their Interests, the *Germanick* Body keeps constantly in View the Maintenance of PUBLICK LIBERTY, as founded on the Treaty of *Westphalia*.

The END of NUMBER XXII.

